

THE
MORAL REFORMER.

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AN ADDRESS TO THE NATION ON REAL CHURCH REFORM.

"Let every man maintain his own."

Friends and Fellow Countrymen!

It is far from being my wish to tempt you from your attachment to the services and forms of the Established Church, but so long as there are connected with this establishment certain things which are now demonstrated to be a source of oppression and inhumanity—a great cause of hypocrisy, vice, and infidelity—the chief promoters of disunion and bad fellowship betwixt the clergy and the laity—it becomes every friend of his kind and his country to lay bare these enormities, and call every good influence into operation to remove them. The church is *yours*; it is called *national*; its immense revenues are the produce of your industry, and the application of its wealth is directed by those who are said to be your representatives. You gave it birth; you swaddled it in its infancy; in its youth it was lovely in your eyes; and, like all other favourites, you spoiled it with the abundance of good things which it was then in your power to confer. But instead of remaining the people's church, in which case, at least the pious part of them would have seen to its character, the charms of its glebes, its tithes, and its dues became so captivating, and especially by the cloak which its professions afforded, that a host of noble admirers, with others of like mind, for a long time have kindly taken this sweet damsel into their own keeping. And now that her deformity is detected, and the mal-appropriation of her immense wealth is complained of, her paramours are forced to admit, though unwillingly, the necessity of reform. But what is the reform intended? what is Lord Henley's measure

of reform? A reform which will oblige every farmer, instead of paying so many sheaves of oats and wheat, to pay so many pounds, shillings, and pence; instead of paying the present variable sums for hay grass, for potato tithe, for cows, pigs, ducks, geese, bees, &c., to pay a *fixed tax* every year; that says, the parishioners, instead of the privilege of meeting in vestry and laying a "penny rate" or "no rate," shall be saddled with a *regular charge* which they cannot refuse; that orders the paltry exaction of a sixpence halfpenny from every inhabitant to be exchanged for a competent sum: a reform, which professes to nip a little from the thousands and place it to the hundreds, but still empowering the church brokers to saddle the nation with the same intolerable burden:—a reform that would hide a few *uncomely specks*, but still retain to the consumptive lady the title of "imperial mistress," making her authority "ascendant," and requiring all other parties to bow at her feet:—a reform that would secure to a race of parasites every situation which irreligious influence can secure; a race whose consciences can swallow any creed and who will bend to any forms, to the exclusion of all others, however worthy:—a reform, in fact, which insists on the misnomer of *national* for the church, and, in the face of an unusual cry for *equal privileges and equal rights to all denominations*—of "let every man support his own"—proposes to ratify and perpetuate the unnatural, the unscriptural, the very wicked connection of church and state. And by whom is this proposed? by *you* who have so long borne the wrongs of this heavenly hierarchy, and whose shoulders are already measured afresh to meet the intended burden in a new shape? No! In the event of a repeal of the law which supports this church monopoly, where are the people who seek for its renewal? Is there a county that calls for it? Is there a city or a town that calls for it? May I not almost add, leaving out the interested, is there an individual that calls for it? Why then are we told that a draught of a church reform bill, possessing the characters already hinted at, is already prepared? Let the *nation* speak upon the subject; let the intelligence, the independence, the industry, the piety of the country make known their manifold wishes. Remember that the church, like the post office, was intended for a useful purpose; and if the people are now sensible that it does not answer the designed end as an institution for the religious and moral improvement of the nation, but is made the covert of the worst of evils, let their impression be heard, and let no authority attempt to keep that together which *the nation has willed should be put asunder*. However you may respect the services of the prayer book; however willing

you may be to aid in supporting a minister of your own, from whose faithful labours you receive religious consolation, you object, and you object rightly, to be *compelled* to do this; and you have still stronger objections to *compel* those, who, conscientiously dissenting from the church, have their own ministers to support; but the strongest objection of all is, to give your labour, your money, and your corn, under the monstrous pretence of supporting religion, to the man whom you never see, whose feelings are those of an alien, and whose lips never uttered on your behalf a single admonition.

Are these things to continue? They are, *unless you arouse*. I say again, the church is *yours*; it bears your name; it is called *national*. You can therefore change it, or disown it, as you please, and apply, as may be proper, all the immense funds, which, in King Henry's days, you took from another church, to such other purposes as the national honour and the exigences of the times seem to require. A man just entering into life may start an establishment, useful at the commencement, but as his family and connections increase, and by the vicissitudes of time, it may become an evil. Would not such a man, if he were wise, remove the nuisance? and if its maintenance were sinking him to the ground, he would especially do this, whilst some who were prejudiced in its favour might take it into their own hands, improve it, and render it again useful. Let the nation do this in reference to the church; let the possession of civil rights and equal privileges no longer be measured by the rule of conformity; let the march of improvement no longer be impeded by the enemies of our own creating; let the honesty of government be above depending upon the wicked subterfuges of clerical debasement; let religion and Christianity regain the merit of meaning what they should mean, and what they once meant; let all sincere churchmen have their religion, their ministers, their bishops, just as they please; let them make their own alterations in their liturgy, and fix the salaries of their ministers, but let not the expence of this be foisted upon the *nation*. The nation is sick of it, and the very attempt is preposterous. The country wishes to be at peace; the justice of *every man supporting his own* is admitted on all hands; and yet we are told that in the ensuing parliament a bill will be attempted to be passed to perpetuate this iniquitous system; that the numerous Catholics and Dissenters, likely to be returned as members of parliament, will be requested to forget the thralldom of their own parties, and to assist in proclaiming the church ascendant, the state its protector, and the labour of an impoverished people its supplies! Yes! if Ireland is to be dragooned to preserve the shadow of a church, in

opposition to the declared sense of the nation, for the sake of the selfishness and avarice of those who traffic in souls, is it not to be expected, that without a most vigorous, a most extraordinary effort, we shall be perpetually enslaved by this power?

What then must be done? Must we rise up and strangle this adulterous daughter of the mother of harlots? Must we fight sword in hand, and give her the honour of staining her chariot wheels with the blood of the slain? No! A constitutional method is to be pursued; and, if you are true to yourselves, a "divorce" must and *will* be effected. *Your deputies* are to make the laws, which laws are to say whether this particular system shall henceforth be called *The Church of England*, or whether the unmeaning, false designation shall be dropped altogether; and, adhering to truth and propriety, whether this, the Catholics, and the other dissenting churches shall be called *The Churches of England*—whether eight or nine millions a year shall be abstracted from the country to answer a purpose, which, from a candid estimation of the present moral character of the people, it is evidently incapable of accomplishing—whether men shall impiously attempt to remodel that which the Saviour has left perfect, and legislate upon a subject which is as much above their attainments to comprehend as it is their privilege to meddle with—whether a religion of heavenly principles and good practices, of the essence of charity and benevolence, propagated by affectionate appeals to the conscience, and by the sanction of the hopes and fears of another world, is to be made an engine of state, a source of oppression, the lever of selfishness, the covert of hypocrisy, and the greatest obstacle to the progress of purity and godliness. Your deputies are to make the laws on which these results depend. Your *FIRST* and *IMMEDIATE* step, then, is to *demand* a pledge from every parliamentary candidate to the simple proposition, "EVERY MAN SHALL MAINTAIN HIS OWN." *On this the whole depends.* Never mind the terms, "the separation of church and state;" never stickle for words; get but a pledge to this simple proposition, and you have so far done your duty. If nothing is to be taken out of the *national treasury*; and nothing *compulsory* out of your fields or your pockets, for the support of *any* religious sect, but all left to the *free, spontaneous* efforts of the parties themselves, nothing need to be feared. The exclusive privileges claimed by the clergy in various departments will soon fall off: they will no longer pertinaciously cleave to their exclusive services, if the *gain* be taken away. For instance, take away the £200 and £300 a year allowed out of the county rate to the chaplains of our prisons, and Catholics, and Methodists, and all others would soon find their

way. Lucre is the soul of monopoly. Electors of England! reject the claims of every man that refuses to subscribe this *just*, this *equitable*, this *peace producing* position. In a few days your Sovereign will call you to elect deputies to represent you in the legislation of the country. In the name of bleeding Ireland—in the name of distracted England—in the name of that religion which never ceases to proclaim peace on earth and good will to men, I beseech you, act honestly, firmly, and fearlessly; and as I know an *overwhelming majority* of you are for religious equity and freedom, and for every party supporting its own, by your decided choice, on this occasion, convince both the king and the nobility that this claim must now be conceded. Elect men of your own minds on this subject, charge them to fight your battle manfully, and never to rest till your cause is as victorious as it is just. In a word, you must send *enlightened*, patriotic, consistent men, who are pledged, not vaguely to church reform, but to *this point*: tell them to act with sincerity and disinterestedness, and the victory will soon be won. A thousand blessings will deserve to rest upon the heads of the present electors, if, on this occasion, they do their duty.

But, in the second place, you must accompany your deputies, not upon a blanketeering expedition, but in a position at once powerful and constitutional. *The whole country must petition parliament*, and concentrate all their requests in this one point, that *every religion maintain its own*. And in order to stop the mouth of slander, and to defy the attempts of falsehood, I would advise that the whole country petition in *parishes*. Being an ecclesiastical question, this method seems most proper. First, let a meeting of the parishioners be held, the subject be fairly discussed, and if the object be approved, a petition agreed to. Then let every man above eighteen years of age, approving of the object, sign the petition, and affix his trade and residence, so that no imposition may be practised; and let the sheets, before they are sent off, lie at some public place for inspection, to detect any errors. From the late census the number of males above this age, in any parish, may easily be ascertained, and this method of petitioning will clearly shew what proportion is for, and what against, a state religion. This plan is simple and practicable, and I call upon all who are anxious for a real church reform, to assist, in their own locality, to bring it immediately into operation. No time should be lost; petitions got up at the moment neither admit of fair discussion, nor of that regularity in obtaining signatures which ought to give them weight. By this plan the government will see the true state of public opinion; whilst, for

want of such petitions, they may legislate without sufficient information, and being supported by the aristocracy and the leading journals of the day, may erroneously imagine, from the inactivity of the country, the paucity and irregularity of the petitions, that a state religion and ecclesiastical taxation are not so abhorrent to Englishmen as some would represent. Let the wish and will of the country be known, and however repugnant to their own interests, the legislature cannot long oppose public opinion, especially when raised for the extinction of a system at the horrible effects of which recollection revolts. May every parish in England distinctly and severally begin immediately to prepare petitions for the new parliament ! But as the contents of the Moral Reformer are necessarily unknown in many parts of England, I hope that every real church reformer will diffuse the idea, through the newspapers and other vehicles of information, as widely as possible. Never since the days of Augustin was there the same chance of freeing the church from the contamination of the state, and the state from the insolence and extortions of the church, as at present ; and if we suffer ourselves to be deluded by a patch-work reformation, by a re-shape-ment of the same corrupt mass, we may look in vain for another opportunity ; and posterity, wearing the galling fetters which we passively permitted to be forged, will curse the perfidy of our indifference. Let every friend to justice, good government, internal peace and prosperity, come forward and stand by the principle that "every man shall support his own !" I hope I shall hear an echo at least from every parish in Lancashire ; and that Preston, Leyland, Kirkham, St. Michaels, and Blackburn will take the lead.

This, my friends, is no attack upon the *real utility* of the church ; it is an attempt to strip it of all that *deformity* which wealth, patronage, and power have produced. It is making it a *spiritual* institution, to be supported, not for the advantage of a mercenary few, but for the instruction and well-being of the whole. Whatever application of the tithes and other endowments may be thought necessary in settling this question, I would allow the church people all the *churches* as a sort of peace offering, and as a courteous compliment to the attachments of that party. Now, I ask every sincere churchman, with these in your keeping, free of debt, with the liberty of using your own forms of religious service, and worshipping just as you do now, don't you think it would be more just, more honourable, more conciliating, more scriptural, and better in every respect, to *defray the expenses of your own worship* ? You are well able to do this ; and no other course can convince us that you bear that attachment to the church which you

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have so long professed. If you have not a majority of numbers, I know you have a preponderance of wealth, and it is really very hard that you should, notwithstanding, fly upon the poor Dissenters and Catholics to bear your burdens, who at the same time have to support their own. In this respect, you ought to be ashamed, for though the law may have allowed you to collect rates and dues, how Christian-like it would have seemed to hear you say, "No, we will not allow so unreasonable an exaction upon our weaker brethren; the *necessary* expences need not be considerable; we are well able, and we will pay the whole ourselves." You may still style your party the *national church*, if you please; we will not dispute about names; only let it be *national* in the same sense that your *schools* are national, and we are satisfied. Have as many churches as you please; make all the people church-goers if you can; we have no objection; only, in trying to do so, claim no privilege which you would not allow to every other denomination. This change would make your establishment respectable, would bring back many Dissenters, and would clear the church from being the constant butt of infidels. The *spiritual* interests of the church would then be promoted, and the only interests that would suffer are those of money-hunting parsons, bishops, and the church jobbers. How futile the hypocritical cry of "the church is in danger," when all that is really valuable is sought, by its opponents, to be defended and secured against the real dangers which its false friends have created! If the church have no better support than arbitrary acts of parliament, tithes, and church rates, it will fall, and that speedily: but if it have the *affections* of a considerable portion of the people, although it must not *domineer* over the rest, it will still stand firm, and rise higher and higher in proportion to its purity.

It may be objected, "It is the duty of a good government to secure religious instruction for the nation:" granted; and so it is to provide every good thing; but is the establishment of a hierarchy like the present one, supported at so vast an expence, the proper mode of securing to the nation religious instruction? Look at the present state of society, and then say whether it has answered this end. Are the gentlemen of the House of Commons and the peers of the realm competent to manufacture a religion that will suit the bulk of the people of this country? Is it by exalting one sect and debasing others that the people are to be instructed? Is it by creating a phantom religion, drawing its picture upon parliamentary parchment, and forcing the people, by penalties and blood, as in Ireland, to bow down and worship it, that "peace and good will," (the

genius of religion) are to be diffused? Whatever might have been their motives at one time, for making a state religion, of late it is most evident its maintenance has not been for the instruction of the people, but for the benefit of hirelings. But *facts* speak volumes as to state religious instruction; passing over the pompous displays of externals, I ask, with confidence, whether has the government instruction, or the no-government instruction done more good? *Who* are *they* that have broken up the fallow ground? who are they that have taken the lead in preventing vice, carrying forth religious instruction, and spreading benevolent institutions into every village and every obscure corner of the country? who are they that can produce the greatest number of pious, consistent, active Christians within their pale? Many churchmen are becoming more zealous for schools and useful institutions than formerly, but *whose* efforts provoked them to it? and I beg to say that even *they* are not acting in the old spirit of the state church, but from principles which other parties have diffused. It is most evident, that in proportion as state influence has had the management of religion, coldness, formality, ignorance, and church avarice have prevailed, and that the great bulk of good that has been accomplished in society, has been by persons actuated by feelings to which hirelings are strangers, and by an authority which no human power can hold. Christianity, the best source of religious instruction, is a system of *pure benevolence*; it enlists not into its pure service the power of kings and governments; it engages not for its effectual agents those, who, either through fears of loss or hopes of gain, call themselves its friends; but those, who, from *love of its principles* and a *sincere desire to benefit mankind*, without the shackles of interest, *voluntarily* go forth, under the sanction of heaven, to diffuse its blessings. Yes; I admit it is the duty of government to secure religious instruction to the people; so it is to secure bread, clothes, and physic; but would this be best accomplished by bake houses, tailors' shops, and surgeries, of a *national* character? by bakers, tailors, and surgeons, appointed and paid by the government? No. The duty of government is to protect all these in their several professions; to place all upon a level; and to make such general laws as will redound to their common interest. If it be impossible, even in these matters, to supply the national necessities by state establishments, how much more difficult must it be to supply the people with the article of religion! The government should give facilities to all, protect all from persecution, place all parties in the equal enjoyment of civil rights, and instead of making a religion for the nation, and appropriating the country's wealth

for its support, leave every man, and every association of men to choose their own. Let the church take its rank with other sects, cease its reign of domination, support itself, and, instead of the government being chargeable, by the change, of not providing religious instruction, it will deserve the thanks of the nation for having taken the likeliest of all steps for the promotion of religion and universal improvement. If there be any whose minds are so obtuse as not to perceive the force of this reasoning, let them look at America, and there they will learn that a national church is not the cause of national instruction.

In thus addressing you, allow me to say, I am actuated by no motive but the real good of my country. I have no personal interest in the change, nor do I seek any gain in the demolition of the rotten parts of the church. What little I have ever attempted in instructing the people has been always at my own expence, and I trust the same spirit will guide my efforts through life. I subjoin the following petition as a specimen of what may be proper for the parishes to present to the new parliament.

PETITION FOR CHURCH REFORM.

To the Honourable the Commons of the United Kingdom in Parliament assembled.

The humble petition of the undersigned inhabitants of the parish of ——— sheweth,

That from an impartial view which your petitioners have taken of the state of the country, in reference to religious opinions and parties, whatever may have been the case at former periods, they submit, that to continue to establish by law an exclusive system of religion, to confer upon it exclusive honours, and to support it from the treasury, and to allow it to take the produce of the country in the shape of tithes, church rates and dues, is impolitic and unjust. To protect and defend all religious parties they hold to be the duty of government, but to set up an exclusive form of faith and worship, to appropriate to it the national wealth, to compel conscientious seceders to support it, to mix it up with the policy of state and the influence of civil power, are at variance with the right of private judgment, exceedingly oppressive upon the majority of the people, and calculated to perpetuate jealousy and disunion, destructive to the consistent and scriptural character of Christianity, and derogatory to the honour of its glorious founder.

Your petitioners, therefore, humbly pray, that in future there may be no *ascendancy* among religious parties in this country, and that no one

shall have any power to compel support from the rest. "Let every one maintain his own," is a universally received proposition, and your petitioners earnestly implore your honourable house shortly to make this the law of the land. Any church reform that does not recognise this principle, they believe, will disappoint the nation, and will most assuredly perpetuate agitation and discontent.

The tithes and the great extent of property which are at present attached to the established church, your petitioners hope may be disposed of as the justice of the case and the necessities and present welfare of the nation may require.

Whilst every facility is given to religious instruction, the surest basis of national prosperity, your petitioners beg your honourable house to discontinue all coercive measures, and to adopt such a course of policy as is most likely to secure peace and tranquillity to England, Ireland, and Scotland; and your petitioners will ever pray.

FEMALE DEPRAVITY.

Nothing can be more deplorable than the present degraded condition of many of our young females among the working classes. The mother smiles at the infant on her knee, prides herself upon its promising parts, as it prattles and runs along the floor, but little thinks, how much misery awaits both it and her, so soon as it is by necessity forced into corrupt associations to earn its bread. Oh! cruel world! which blasts the fairest blossoms, and spoils, with ruthless hands, the sweetest flowers of the land! Insensible must be the heart that cannot feel the enchantment of a female smile; but dead to virtue and true gallantry must be the wretch who lays snares for his defenceless victim, and by his brutal conduct draws down upon the prospects of innocence the clouds of blackness and despair. In the poor office, there is a regular department called the "Bastardy," and never, till I went thither, could I have had any idea of the extent of this business. The overseers are obliged to take cognizance of these cases, and it is truly distressing to see the number of applications for relief upon this ground alone, and not the less so to learn, that by far the greater number of men, instead of marrying those they have debased, abscond, and neither do this nor even contribute to the children whom they have been the means of bringing into the world. Oh! how base, how vile, how hard hearted are these wretches! and yet, while the female is doomed to disgrace for

life, the man, often the vilest of the two, though he repeats his infamous deeds, preserves his honour and his standing in society! How is it that betrayed innocence should suffer, whilst the wily villain can repeat his crimes with impunity?

Another revolting view of the degradation of the female character is seen in the vast increase of the houses of ill fame. Compared to the metropolis, to Liverpool, and such large towns, Preston at one time might have been said to be clear of these pests; but now every decent person is complaining of their vast increase. It is impossible to go through the town in an evening without being attacked by some of those unfortunate beings who, depraved themselves and lost to all sense of shame, are seeking the ruin of the thoughtless and unwary. What must be the anxiety of a good father, who, having watched over his children and brought them up in virtuous paths, knows, that allowing his sons to be out of doors in an evening, they are exposed to snares and temptations which may ruin them for life! The case is dreadful, and I am told that every stratagem is used to inveigle young girls to these haunts of wickedness by those who have become old and hardened in this crime. Mothers and female guardians! take great care of the charge placed in your hands; watch the inclination for company, and use every exertion to impress upon their minds the importance of a modest demeanour, chaste conversation, and a pure life.

Various causes contribute to female demoralization, though its beginnings may generally be traced to *corrupt associations*. Listen to the language and observe the behaviour of the young people as they leave the factory, and you will cease to wonder at the immodest stare, the wanton looks of many of the young females. Both sexes mix together, and, unrestrained by any good influence, indulge in obscene language and filthy remarks, and here it is that the contamination begins; here virtue's fortitude is lost, so as to render them unable to withstand the temptations to which they are afterwards exposed.

The case is little better at home; parents, too often examples themselves of irregular conduct, indulge freely in conversation in the hearing of youth, upon subjects which fasten upon their minds; and instead of counteracting the evil of the factory, often confirm it. The inconveniences of the houses of the poor are also an additional cause of temptation; young men and women, fathers, mothers, and children, and frequently mixed families, live together, and not only eat but *wash* and do many of their conveniences in the same place. In my visitations I frequently blush at the

immodesty of females, while washing in the same place where young men are sitting. What is even worse, whole families, consisting of both sexes, and sometimes young grand children, sleep in the same room. What a scene! a man, his wife, and eight children, lads and lasses, the wife lying-in, and one of the daughters pregnant, all to lodge in the same room!

In addition to the houses of ill fame, already referred to, some of the jerry shops are regular seminaries of the vice which I wish to condemn. They have been so from the commencement; but latterly, in this town, *women* have begun to take out licenses, and, in some cases, it is known that these keep houses of the most detestable character. Here females are tempted to come and sell themselves to infamy, and such scenes take place as I will not attempt to describe. In the face of the law and common decency, the morals of the public, the character of our young females, and the happiness of families, are to be outraged by establishments like these. Some of the regularly licensed houses are no better. I knew one which, for a long time, harboured numbers of prostitutes, and was the rendezvous of bad characters; no man could pass the door on a Saturday night with safety; it was known to the authorities, but because none of the *neighbours* complained, this great nuisance remained unchecked in its operations, and I doubt not many, both male and female, have had cause to curse the day they visited this abominable place. Sickened to the very soul with the reports of the practices of this place, I determined to do what I could to put it down; I complained to the magistrates, who, unless the *neighbours* complained, seemed to say they had no authority to inflict correction. The landlord and landlady, however, were sent for; and in consequence of my taking the matter up, and a reprimand which the justices gave them, the nuisance became abated, and, in a short time, was entirely broken up. I mention this to induce individuals who live in the vicinity of these filthy places to complain to the magistrates. Several of you *agree together* and make your complaints, and you will soon put them down. If you have any love for your country, your town, your species, and the invaluable blessing of female virtue, you will do this, and do it speedily.

In tracing the causes of female depravity, too much cannot be said in condemnation of the men who lead them to it. Beastly wretches! they never calculate the horrid effects of their crimes upon society: destitute of that magnanimous feeling of esteem for the fair sex, which would lead a man to die rather than taint the character of a female, on which depends

her happiness for life; seeking the momentary pleasures of sensuality, they scatter misery and desolation around, and, with an unparalleled villainy, rob the enjoyments and murder the happiness of those whose unsuspecting goodness sought shelter in their pledges of faithful love. To whom belongs the infamy of seducing those called "kept mistresses?" To the young nobleman; to the 'squire, who even presumes to sit on the bench of justice; and to (respectable!) tradesmen. Shame! shame! Can you thus set at defiance the law of God and of common decency? You are known through the town, you are watched to the place of your crimes, and though you may still secure the arm and the company of your order, every good man abhors and detests your conduct. Your foul deeds will find you out: if you are not an untimely victim of your own debauchery, your reckoning is dreadful in another world, for "whoremongers and adulterers God will judge."

The conduct of some bachelors I have always considered as having an influence upon the evil of which I here complain. We are become so dissipated a people, that many men dread the labour and anxiety of bringing up a family, because of its being likely to interfere with their pleasures. I should be sorry to prefer an accusation generally against this (I will call unfortunate) class of our kind, but I know that too many, instead of taking a wife, and rejoicing in the discharge of the honourable duties connected with marriage, have, calculatingly, determined *never to marry*, and, as a likely consequence, are proceeding in a course which not only connects with female seduction and disgrace, but often with disease and ruin to themselves. The difficulties of supporting a wife and maintaining a family in that style which is desired, is often assigned as a reason for preferring a single state; but these are more imaginary than real, and very few, where economy and sobriety are practised, except the poorest of the poor, are ever involved in difficulties in consequence of marrying. While isolated exertion is often unavailing, mountains of difficulties fall before the vigorous efforts of a united and an affectionate pair.

One word to every virtuous female, and especially those in the upper ranks of life, before I conclude. You have read this description of female depravity, and you know it to be correct. These are your sisters, your daughters, if not by the immediate ties of kindred, they are by the claims of nature. Can you be satisfied to see them in this state of debasement? can you behold the innocent girl of sixteen just stepping upon the brink of ruin, without making an effort to prevent it? In this department of

reform *you* are the fittest agents, and I beseech you, by the honour of your sex, as well as by the ties of humanity, to try what you can do. Let a number of you combine your exertions; visit the homes and the haunts of the girls who work in factories; speak to them as their friends, and direct the attention of their mothers to the duty of inculcating modesty and good behaviour. But don't stop here; go to the very hot-beds of iniquity; let the philanthropic visits of our virtuous females strike terror to the brothel. Rescue the thoughtless victims, whose youth, rather than vice, has led them an easy prey to the stratagems of the guilty. Go in numbers, seek out every ill-famed house in the town, go as friends, give the wretched inmates your sober warning, and though the cases of many are hopeless, you may probably be the means of reclaiming many, who, from sheer necessity, or from misfortune, and not through choice, have been led into these dangerous paths. The work is not pleasant; but if you can do *good*, never mind that. These places exist; they are the harbingers of hell; and from what I see, if *you* don't come forward, there is no remedy to be found. Quit your sofas and your sitting-rooms for once; change scenes; arrange yourselves into a godly phalanx; make an attack upon these establishments of vice; and if you but partially succeed, if you rescue but *one* degraded sister, you will enjoy a pleasure in your bosoms which all the insipidities of fashion can never equal.

THE CHARACTER OF PUBLIC OFFICERS.

It is much to be lamented that *character* is not *insisted* on as an indispensable qualification for every public officer, and that the total loss of this should not be the forfeiture of their appointment. Favour, independent of merit, or party feeling, regardless of public good, often elects men to office; and after a person has filled a situation for a length of time, he is seldom discharged, although his conduct be decidedly inconsistent with any public situation. The man who is employed to give public notice in the streets of passing occurrences, one would expect would be a man of intellectual character and respectability; the contrary is generally the case; their manners, their language and their looks, and their emaciated appearance, tell plainly that their habits are intemperate. Those who are charged with the maintenance of the peace, are ordered to put down the excesses of public houses, and to insist upon obedience to the laws, should,

in every instance, be examples ; but some of this class are in the habit of frequenting the public houses almost nightly, and are known to practise those games which they are ordered to correct in others. Who has not often lamented over the base conduct of the common bailiffs, who, in despite of humanity and the law, execute their warrants with severity, and, by a mock procedure, ruin many families of the poor ? The overseers are a sort of ecclesiastical order ; they emanate from the regulation of the church, and are intended to perform the work of charity, which, in fact, belongs to the ministers of religion. These, then, of all others, should be good and humane characters ; but it is well known that such are chosen who are not likely to take care of the poor, but those who have tact and effrontery sufficient to put them off with as little as possible, who are clever in the art of abuse, and who are the best hands at saving the parish funds. Even the man whose province it is to work among the dead, and to have constantly before him the lessons of mortality ; and the man who presents the solemn responses of a worshipping assembly to the Almighty, seem to forget their office, and in many instances are so corrupt in their morals as to be the painful objects of common remark. The *ringers* are employed to invite people to the house of God, and the sphere of their duties is within the consecrated walls of the church ; the *singers* utter forth with loud voice the praises of the Lord, and take a prominent part in the services of the church ; and as a matter of decency at least, it might be expected that they would be men of the most sober and exemplary character ; but alas ! my recollection is crowded with instances to the contrary. An improvement I believe is taking place, though even now, I know that the public house is sometimes the sequel to their attendance upon the church service. How many individuals have been retained in the service of corporations, whose low, dissipated lives are a disgrace to the body to which they are attached !

I wish, therefore, to impress upon the minds of individuals, or companies, with whom the right of appointment may rest, the desirableness of making *character* the first qualification. The influence of bad example is pernicious in all cases, but much more so in persons who fill public stations in life. These remarks, I know, I might have carried much higher ; I might have included official men of a higher order, both in church and state ; but these I have adverted to before. Every public concern should wipe away the reproach of engaging inconsistent characters ; and when no higher motive existed, the disgrace of exclusion from every public situation might influence many.

SALE OF EASTER DUES' GOODS.

As I have furnished my readers from month to month with the proceedings for Easter Dues, it is proper I should favour them with the winding up of the affair. The goods, after being unsold about two months, were taken away, clandestinely, to Liverpool, as is generally understood, and there sold. I applied for a return of the sale of my two cheese, which is as below. It is in the nature of ecclesiastical prosecutions to banish mildness, moderation, and equity, and to stick to its victim while life or limb remains. Instead of $6\frac{1}{2}d.$, after taking two cheese 51lbs., (reduced to $48\frac{3}{4}lbs.$ by being kept so long) I am now put down debtor $4s. 9\frac{1}{2}d!!$ A great deal has been said by the church folks about *petitioning* for to change this objectionable mode of clerical remuneration, and we shall soon have an opportunity of observing, how many of them are honest and sympathetic enough, to take the lead in this work. The following is the return, which, after I am gone, may serve as evidence of the character of the church before its separation from the state, and what it was that hastened that event. I beg to say, that upon every principle of justice, equity, or religion, I do not, nor ever did owe the Vicar a farthing, and though these precious ecclesiastical proceedings require *one pound four shillings and sixpence* to secure $6\frac{1}{2}d.$, this process may be repeated as often as the parties think proper, for I will never *voluntarily* support a system which is inimical to the peace and prosperity of the country, and to the first principles of the kingdom of Christ.

On Distress against Joseph Livesey for Easter Dues.

	£.	s.	d.	GOODS DISTRAINED AND SOLD.			
Amount of Easter dues	0	0	6½				
Amount of costs adjudged	0	10	0				
Levying distress	0	3	0				
Man in possession four days.....	0	10	0				
Appraisement	0	0	6				
Commission	0	1	0				
	£1	5	0½				

GREAT NATIONAL EVILS.

During the past month, we have had two courses of lectures of the very first class; one by Mr. Thomson, on Colonial Slavery, the other by Mr. Buckingham, on the Opening of the Trade to India. Two cleverer

lecturers than these two gentlemen can scarcely be found. Clear in arrangement, powerfully argumentative, felicitous in expression, and referring to subjects in which commerce, civilization, humanity and religion are deeply concerned, it was impossible these lectures should be otherwise than highly interesting. To these two gentlemen the country is under infinite obligations. We complain of corruption, we are constantly bewailing the depressions of trade, and suffering ourselves to labour under delusions as to the cause. Instead of biting and devouring one another, it is most evident that monopolies should be the object of our attack, and particularly the East India monopoly. The energies of this country will be wasted in vain, our resources extracted, if we continue to suffer the monopolists to reap all the advantage. The East India question is one with which every capitalist, tradesman, and philanthropist ought to be acquainted, and I doubt not Mr. Buckingham's labours will induce many both to think and act who have hitherto felt quite indifferent. The West India question, involving the interests of 800,000 of our fellows, and the principle, whether it be right for one man to hold another who has done no wrong in personal bondage, are by Mr. Thomson's lectures placed in a very convincing light. What a world in which we live! How inexhaustible are the supplies of nature; how contributory to the happiness of the inhabitants is the earth on which we live! and yet, in the east, in the west, near home, and far from home, and even in the very land in which we live, we find a harvest of misery and discontent. Whence is it? It all originates in the wickedness of man. The bad conduct of private individuals is not felt so extensively, but public companies erect systems of iniquity: by these systems the nations are enslaved, human rights invaded, and for the gratification of a small part of mankind, the world is kept in terror. Bad as is colonial and East Indian bondage, it can only be continued by our own permission. The charter of liberty, for these countries, is the *decree of a British parliament*, but which never can be secured unless the *country will it*. The friends of abuse are strong, they are vigorous and wealthy, they take a defensive position, and unless the government attack them, and be supported by the people, we shall never make head against so many powerful monopolists. The present ministers are often blamed for having done so little; but we little think of the position they stand in: preceded by a corrupt government, which opposed itself to all the just claims of the people; every power and arrangement being impregnated with these corruptions; beset, after coming into office, with powerful enemies, open and concealed; and opposed by a powerful aristocracy in both houses, every

appearance of tardiness in carrying forward their measures may easily be accounted for. Arrayed against these salutary reforms, which every disinterested man knows to be important, are enemies and monopolists of every hue—borough-mongers, bank-mongers, church-mongers, East India and West India mongers. All these are powerful; and though some of them are opposed to each other, in the event of a probable defeat they will combine their power against both ministry and people. If the present ministers manifest virtue and courage sufficient to attempt in earnest to break up these monopolies and to extinguish slavery, they will acquire immortal fame; and to encourage them in this, the whole country ought to offer them their support; for until they are sure they have this, any attempt to grapple with their giant-like foes would be futile and vain. I urge this particularly, because a certain class of reformers, instead of perceiving the *policy* of supporting a reforming ministry, and keeping the country *united*, till its enemies are destroyed, are evermore, either through weakness or wickedness, preaching dissension and opposition; the effect of which at present is to strengthen the hopes of the monopolists, and, if carried on successfully, in all probability to bring back to power those who created them. Granting that there are great imperfections in the present ministry, the question has been betwixt these and those a great deal worse; and with so many great national questions just before us, let us try the men who have at least made one successful struggle for liberty: if they betray our confidence, then we withdraw our support. I speak to thinking, peaceable reformers; but to those who wish to sink the mountains in the sea, and to revolutionize the earth into a *level*, my observations will not apply. I wish every evil in church and state to be removed; but sound policy, and rational and practicable means, are what we ought to seek after to effect this.

TEMPERANCE CAUSE IN PRESTON.

The society established in this town continues to prosper. The weekly meetings are crowded to excess, and the interest excited by the different speakers seems to exceed any thing ever attempted in Preston before. The addition to the number of members has averaged of late about 20 a week, and the total number is about 1500. Many drunkards have been reformed, and are steadfast and exemplary characters; and still greater numbers of *moderate drinkers*, both members and others, have become *more moderate*. Indeed the public mind is getting informed, and we have reason to hope that by perseverance and the zealous co-operation of religious influence, we shall yet see a state of society, sober, virtuous and

happy. Another public tea party, similar to our last, will be held at Christmas, when it is expected that 1000 persons will sit down together to enjoy that innocent cheerfulness and rational conviviality which temperance principles alone can secure. New societies continue to spring up in the country places, in consequence of the labours and exertions of our members, and it is to be hoped that in every town the important tidings of this cause will meet with a gracious welcome. A Temperance House, I understand, will be shortly opened in one of our principal streets, and, I hope, many others in every part of the town. Oh! if we could substitute *coffee for jerry*, *soup for gin*, reading for cards, and rational conversation for brawling and balderdash, the intervals of leisure would cease to be, as they are at present, a great curse to our working men. I am just upon the point of starting a "Working Man's Reading Room," which will be furnished with forty fresh newspapers and other periodicals weekly, at 1s. 7½d. per quarter, equal to 1½d. per week. With this, the Temperance Houses, and the Institution for the Diffusion of Knowledge, there can be no excuse for any one going to spend his time in a public house, where, being almost compelled to drink intoxicating liquors, so many have been ruined.

TO THE PROPRIETORS OF A PRESTON PAPER USUALLY STYLED
"THE 3730."

Gentlemen,

Since you have done me the honour to notice me in your publication, for several weeks together, it would perhaps be unpolite not to return the compliment. In doing this, I beg sincerely to say, that I have not the least feeling of hostility in my breast; and in my reply I hope you will perceive no attempt at rivalry in the art of *calling foul names*, so admirably possessed by some of your writers. The welfare of the working class has always been my object, in my various undertakings, and though I have not joined *your* ranks, it has been because you have pursued a course which I could not conscientiously approve. I know the toil of the poor man; I sympathize with him in his sufferings; for ten years I have worked at the loom myself; and I hope I shall never be so ungrateful to a kind Providence, who has in some measure raised me from this condition, as to make the interests of the poor *second* to any of my engagements. Am *I* the enemy of the working man? Let my life give the answer. I make these remarks in my own defence, because it would seem as if you were disposed to set your readers against every man who happens to be in *easier circumstances* than others, if he do not applaud the system which you pursue.

As to "exclusive dealing," it is scarcely necessary to waste another remark. It is tacitly acknowledged in every reply to be in itself unjust and oppressive, and contrary to the purity and freedom of election; but is justified by the necessity of the case, and the *precedents* of others. But I am satisfied, that it is not only wrong in principle but *impolitic* in practice, and will fail of accomplishing its object in every instance where it is tried. I am, however, glad to find, after a great deal of passion and bad temper, that its advocates are softening it down to "friendly dealing." Against this I have no objection. My objection has always been against *connecting interest with voting*; influencing a man against his own convictions by *promises of custom, or threats to withhold it*; and the assumption of a power of *punishing men for conscientious opinions*. The merits of "exclusive dealing" I take now to be set at rest; and I hope that the tyranny of "exclusive employment," which is the same demon in another shape, will never again be practised in Preston. When a man *performs his labour according to his agreement*, his master might as well go and violate his bed as interfere with the sacred rights of his conscience. How can we complain of the tyranny of government, if we seek every opportunity to practise it among ourselves?

You have undertaken the responsible office of managing a weekly periodical, and I need not say, that if you be men distinguished either for philanthropy or patriotism, you ought to lament any evil effects which your writings may produce. As the merit of a cause is generally estimated, in the public mind, by the *way in which it is advocated*, how careful we should be, lest by either ignorance, passion, or revenge, we should strangle the cause it is our object to uphold! The language of your paper, as to the middling and the upper classes in society, is generally of the most criminatory, provoking, and revengeful cast. It is easy to write thus under excited feelings, and to embody in declamation charges the most unfounded; and, unfortunately, with some, language like that of female belligerents, when put upon paper, is received as sacred truth. Let charges be fixed where they are merited, but let not your exasperated feelings lead you to condemn the guiltless, *because* they happen to be a grade above the working man. Give every man the same right of enjoying political opinion as yourselves; and if many of the class referred to have not joined you, *as a party*, is it not probable that the excessive abuse you pour upon them is the principal cause? In describing the pursuits, the *enjoyments*, and the *character* of the middling classes, I believe you are as much mistaken as you are in reference to the importance of capital, or property, *uniting with labour* in order to secure the prosperity of all. Rail

as you may against capitalists, and magnify, as you ought to do, the importance of *labour*, every man who will sit down coolly to examine the subject, will perceive the *indissoluble connection* (especially in a mercantile country) betwixt *labour, capital, and skill*. Thousands are misled upon this subject, and, because by bad government, by monopolies, and by the general influence of bad principles, they do not get their fair portion of the national produce, their hostility is indiscriminately directed against those above them. If you wish to *uncivilize* society, and to let every man live by the prey he may catch, you have a strong argument for a *leveling* system; but if you wish to secure the *happiest* frame work of society, to treat the deplacations of ages with the hand of a skilful architect, you should try to teach all classes to respect each other, and to make common cause against the known enemies of the national weal. Would any man, in order to open the channels of prosperity to the poor, advise the breaking up of every fountain of capital in the land? No; one class cannot do without the other, any more than the hands without the head, the arms without the feet. We are all bound together in a manner which clearly shows it is our duty and interest to remain so; and it is contrary to reason, and to *fact*, to expect any success in reforming our institutions while one class is taught to bite and devour another. That there are aristocrats among the middling classes, I readily admit; but that *they are generally opposed to the poor*, or that they have sought any exclusive privilege to the prejudice of others, I venture to deny. And I do lament most deeply the unceasing attempts that are made to produce this false impression. What is it that carried the Catholic question, that repealed the Tests, and passed the Reform Bill, but the *united voice* of all classes? What was the phalanx at Birmingham, that said, at the critical moment, "Let Wellington give up," and he gave up, but an union of all grades, from the rich banker to the humblest artisan? And now that the bill is passed, which, though it does not confer the right of *equal representation*, adds considerably to the popular constituency, and destroys a great number of the forts of corruption, let us rather *conciliate* than *provoke* the upper classes, to induce them to join us in the main struggle which is yet to take place in the new parliament; and if we cannot secure, let us at least prove by *our conduct* that we *deserve*, the sanction and support of every order in society.

But you urge your readers to *physical resistance*, to the *sword*, and to the *shedding of blood*! and this not merely against some foreign or domestic foe of our country, but against your neighbours who happen to be more affluent than yourselves! In an article headed "Cotton Lords," the first sentence is—"And the dry *sabre* LONGS to pay in BLOOD our unimagin-

able wrongs!!!" and the whole article is in perfect keeping with the beginning. Now, I ask you seriously, do you mean what you say? for this is no subject for trifling. To raze the foundations of society, to trample upon the law, to level all distinctions, to whet the sword, and to sabre your fellows, is too much for language to *sport* with, and cannot proceed from a sober mind, wishful for immediate, peaceable, and rational improvements. How many hundreds, perhaps thousands, during the last twenty years, have been incarcerated, transported, or finished their career on the gallows, through advice like this! Let the working men of Preston beware of such counsel: if *you* choose to write and publish treason, God grant that the innocent may not suffer through your rash advice! I can make every allowance for the flights of enthusiasm, and for the imagination of the poet; but I do say, that, in reference to this most serious subject, you are daring the severity of the law, and engendering designs which you may one day have reason to repent.

I presume not to judge of your moral or religious views, but allow me to express my deep regret that papers are admitted which are neither friendly to the one nor the other; and while scripture phraseology is used to excess, a defiance of its principles is maintained without disguise. Beware how you sow the poisonous seeds of infidelity, and thus (whether designedly or not, I will not say) rob your readers of the strongest incentives to virtue, and the only cheering stimulant of hope.

If, before I conclude, I am asked what I want to be done, I answer, in the first place, let every man before he attempts to reform the government or the nation, *reform himself*. This done, let *all classes* unite to obtain a *constitutional* redress for all our grievances. Let all our applications carry with them the weight of *intelligence* and *character*; and then we may proceed, as in the bond of brotherhood, to petition and to remonstrate for the extension of the franchise—the removal of the taxes on knowledge—the repeal of the corn laws—the abolition of slavery—the opening of the trade to India and China—the separation of church and state—and every other salutary revision of our laws. *You* may advise a much shorter, a head-long course, but the event will prove—as it has often proved during the last twenty years—that the failure of your object will be in proportion to the rashness of your means.

One other request, and I have done. When any of your writers think proper to honour my name with so many virtues, in order that I may shew my gratitude, you will be pleased to order them to give *their names*. I am sure your *manly* spirit must detest the *ambush assassin*, and equally so ought you to disown every *anonymous accuser*. This reasonable request

will have the effect of bringing the parties *face to face*, and of clearing others that may be suspected. I lay down my pen in perfect good humour, and with my best wishes for your real prosperity; and if this paper should be noticed, in reply, I demand, as AN HONOURABLE condition, that my antagonist give *his real name*.

J. LIVESEY.

THE INTERESTS OF SOCIETY.

"In faith and hope the world will disagree,
But all mankind's concern is charity:
All must be false that thwart this one great end,
And all of God that bless mankind, or mend."

TO THE EDITOR OF THE MORAL REFORMER.

Sir,—In my last communication I briefly considered the moral duties of societies, first to consult for the good of the whole, and then to regard the interest of individuals; and according to my promise, I now proceed to offer a few observations upon the duty of individuals, considered as members of society.

The duty of man as a social being is, first, to consult for his own welfare and that of his immediate dependants, and then to regard the interests of the community to which he belongs. On the first of these duties mankind is universally agreed, both in theory and practice, and to the all prevalent principle of self love it may be safely committed, which influences our actions with the certainty and almost the regularity of instinct. But with respect to the second it is very different, for there are very many who are so engrossed with the first of these social duties, that they never step over the domestic threshold to engage in the promotion of the common weal. We see men toiling with incessant care and speculating anxiously for personal and relative aggrandizement, who heap up treasures and extend their possessions beyond what their own wants or those of their immediate dependants can possibly require; and all this is accomplished with a view to so perform the first social duty as to put it out of the reach of Providence to thwart their one great aim. This impious practice is nicely veiled under the specious pretence of "providing against future contingencies," but is, in fact, an unacknowledged desire of gratifying self love by rendering us independent of God, and dispensing with the necessity of supplicating, "Give us bread sufficient for to-day." I would by no means advocate a disregard for the future, for I conceive it is our duty to make provision for the morrow, and he who inconsiderately or wantonly squanders his provisions, with a hope that to-morrow will provide for its own necessities, is only less guilty, in his presumptuous confidence, than he who clings to his wealth in injurious distrust or impious independence. What I would inculcate is a full use of the means which are at our disposal for the general good of society; that no one should allow interest to accumulate upon an overgrown capital, or should be restrained from acts of beneficence from a fear of future and undefined necessities; that man, having competently provided for his own or his dependants' wants, is bound, by the social compact, to expend his surplus in relief of the necessities of his fellows. The experience of all ages confirms the truth of divine declaration, that riches are the gifts of God. The agency of man is required to obtain them, and, generally, in proportion as he exerts his agency, will

be his success; yet as Nature was created and is subjected to his control by God, as a thousand little circumstances over which the agent has no power may either advance or thwart his endeavours, and as his very capability of action is entirely the bestowment and under the will of the Supreme, man has no right to presume that his wealth is his own, but ought ever to consider that he is but entrusted with it by the real owner for specific purposes, and to that owner he must consequently be responsible for the manner in which he discharges his trust. It has often struck me with surprise that mankind should so generally form their estimate of a man's claim to honour and respect from his *capability* of conferring happiness, rather than the blessings he actually dispenses. We are all anxious to claim kindred or acquaintanceship with the rich and great, but how very indifferent we usually are to establish an alliance with him whose benevolence is greater than his wealth, and whose beneficence is manifested at the expence of his personal gratifications, and often of his comforts! The world, I believe, generally *judges* rightly of a man's character, but seldom *acts* upon that judgment. Even the wisest of men have stooped to the practices of society at large, and while they have presented to our admiration charity decked in all her heavenly beauty, extolled the patriot who has sacrificed all to his country's welfare, lauded the virtue in rags and benevolence in the midst of privation, they have bent the knee to mammon, and basked in the smile of opulence and luxury. While such is the case, can we wonder that men should generally entertain such mistaken conceptions of the value of wealth, and should hesitate to diminish what tends so materially to procure them respect and esteem? It is only when we raise the standard of morals from the *practices* of the world to the *maxims* of the wise and good, that we shall be led to a right view of this important question, or when we turn to the fountain of all genuine morality, the declared will of God, concerning the duty of man to man, which will generally, I believe, be found to be but a clearer exposition of the great principles of human philosophy, stamped with the seal of unerring truth. From these sources happiness is ever declared to flow—from dispensing enjoyment, rather than from a selfish restriction of the means of happiness to our individual gratification;—that he who imparts is twice blessed, for he confers a blessing on himself and upon another;—that charity (the manifestation at least of which is beneficence) is the most excellent of all Christian virtues: and yet, Sir, one would think, from the general practices of mankind, that these were only old wives' fables, or, at best, the improved speculations of theorists, and that in reality happiness consisted in accumulation, or flowed from sensual gratification. If, however, it be true that all things were created by God for the good of mankind, if it be true that man is but the steward of what he possesses, and that he will be required hereafter to render an account of the manner in which he has discharged his trust, a fearful reckoning awaits the possessors of wealth of the present day, who lay house to house and barn to barn, and lay up stores for futurity, and say to their souls, "Eat, drink, and be merry, for thou hast much store laid up for many days, and hast now finished the business of life, so that nothing remains for thee during the remainder of thy days but to take thy ease and enjoy thy pleasures." Is not this the practical language of the many? Some of these persons will indeed pay their two or three guineas a year to the collectors of as many benevolent institutions, and think they have thus done enough to satisfy the claims of social obligations; or, content with the provision of the poor's laws, conceive that the legislature have made a compromise with God, and have taken the duty of charity off their hands—an enactment for which they feel heartily thankful, as it relieves them from a task that they would have found very irksome, and very detrimental to that repose which they

imagine both mind and body must need after such unremitting toil for wealth and such anxious thought for future abundance, and any interference with which they imagine would detract from their dignity and diminish their enjoyment. Having accumulated an ample provision for their own wants and those of their dependants, they conceive they are not called upon to concern themselves any longer with public affairs, but may wholly retire to eke out the remainder of life in self indulgence and slothful inactivity. Nothing can be more pernicious, both to the individuals themselves and to society at large, than such practices. Idleness is the great bane of life, and, so far from ensuring happiness, is a certain passport to misery, for, as a great moralist observed, "Idleness never can secure tranquillity: the call of reason and of conscience will pierce the closest pavilion of the sluggard, and though it may not have force to drive him from his down, will be loud enough to hinder him from sleep. Those moments which he cannot resolve to make useful by devoting them to the great business of his being, will still be usurped by powers that will not leave them thus disposed: remorse and vexation will seize upon them, and forbid him to enjoy what he is so desirous to appropriate."

The man who is freed from the necessity of toiling for his daily bread seems to me to be set apart by Providence for the service of the country, and if he spend his time in selfish inactivity, he perverts the object of his being, and is unworthy of sharing in the blessings of society. The miseries that afflict our race are so numerous that no one need to complain of want of occupation, and yet how very common is it to hear of persons of fortune engaging in trade, solely for the purpose of procuring employment! and how many are the less innocent schemes which fashion invents to beguile away time, and to find channels for the circulation of superfluous income! These individuals little know the luxury of beneficence, and how much more solid and durable are the pleasures which spring from an active occupation in the cause of humanity, than the unnecessary employment of time in trade, or the criminal loss of existence in the engagements of dissipation and folly. One would really suppose, from the practice of the wealthy, that it is below the dignity of man to relieve the distressed, to comfort those who mourn, to instruct the ignorant, and to reclaim the dissipated; or that there is no distressed to relieve, no mourner to comfort, no ignorant to instruct, and no dissipated to reclaim: and yet it would be strange indeed if beneficence, which ennobles Deity and adorns the angels of heaven, could be thought to degrade man, and to be unworthy of his serious attention and unremitting labour; and not less strange would it be if any man could shut his eyes to the misery that so extensively prevails on every side.

"True," many will say, "we know that misery is extensively prevalent, but then we believe it to be in many instances self induced and merited, and consequently it does not call for our particular interference. If men will be indolent, improvident, or dissolute, we cannot prevent them from suffering the natural consequences of their folly or guilt; and were we to attempt it, we should be interfering with the natural operations of Providence." I am well aware that, were it possible, it would be highly impolitic, to separate misery from folly and crime. God has joined them in wisdom, and man ought not to endeavour to separate them; but if such be the case, it is so far from being an excuse for non-interference, that it only calls the louder for exertion. If misery be inseparable from ignorance, idleness, and dissipation, must it not excite a wish in every benevolent heart to remove that ignorance, to stimulate to industry, and to reclaim the dissipated? What object could be more commendable, what exertions could be more noble?

I am decidedly of opinion that the labours even of benevolent men have been hitherto in most instances mis-directed: they have been endeavouring to stem the river of iniquity, while they have neglected the sources (except, indeed, the Great Master and genuine disciples of Christian philosophy:) they have left untrained the moral faculties of the mind, and have not sufficiently endeavoured to engraft on the wild tree the fruitful stock of genuine Christianity, but have wasted their efforts in lopping off the luxuriant shoots of sin, and restricting the poisonous branches of immorality and impiety.

This subject brings to mind a beautiful ethical sentiment uttered by the Bishop of this diocese, in his late charge to his clergy: "No law," observed the eminent divine, "can restrain a bad heart, and a good heart needs none." This should be the principle upon which every philanthropic endeavour should be based. Society will never be regenerated till men begin more generally to labour at the heart. The legislature may enact laws for the punishment of crime, they may open the flood-gates of commerce, they may lighten our national burdens and increase our wealth; and all this is very desirable; but on individual labour will still depend the permanent prosperity and happiness of the people. Legislative enactments can only clear the way for individual exertion; they never can supersede its necessity. Wealth can only supply us with leisure for personal attention to the condition of the poor; it never can supersede the necessity of that attention. It may enable us to institute a more extended and improved system of religious and moral instruction, but we must not leave the work wholly in the hands of hirelings, or it will either be neglected or inefficiently performed.

To the *rich* I appeal by all the ties that bind them to society, by their responsibility to God, by their love to man, and by their love of virtue, to put their hand to the moral plough, and cultivate the rich but too much neglected soil of human society. Here they will find an ample field for employment, a rich return for the investment of their surplus capital, and the most delightful of all pleasures, that of doing good. Permit me, by way of example, to draw two pictures, the former of which is rarely met with, but the latter is familiar to every one. For the first portrait I may take a member of the Society of Friends who lately paid a visit to this town, I mean Joseph John Guernsey. This gentleman is possessed, I understand, of very considerable property, and is wholly freed from the necessity of providing for his own wants or comforts; and yet he does not complain of want of occupation, or unnecessarily augment his capital by trade, but goes about proclaiming the truths of divine revelation to his fellow men in the most kind and affecting manner, both by precept and example, exhibiting the loveliness of practical religion, and *persuading* men to repentance; his field of labour, like that of his Great Master, is in the haunts of vice, poverty, and disease; he proclaims liberty to the captive, to use his own words, "the most desirable of all liberty, deliverance from the bondage of sin and Satan, the liberty where-with Christ makes his people free;" he opens up stores of wealth for the poor, and pours into the wounded conscience the balm of spiritual consolation. His heart is ever ready to sympathize with distress, his hand is ever open to relieve the necessitous, and the rich treasury of his mind is ever pouring forth gems of religious and moral beauty. Crime bows the head and weeps at his gentle reproof, and hope smiles through despair at his affectionate encouragement. Want flies at his approach, and disease forgets its pain. A moral atmosphere seems to surround such a man, into the sphere of which no one can enter but he feels

its influence.—From this picture let us turn to another of a different description. Lord — is possessed of ample domains, he lives in a stately mansion, is surrounded with trembling menials, who anticipate his wishes; his equipage is splendid; his horses are entered in every race list; the newspapers announce his arrival wherever he appears; he feeds on the most costly and various viands, and drinks the richest wines; he never thinks seriously of religion; his conversation is frivolous, and blackened with numerous oaths; morality he holds in open defiance; his boast is of ruined farmers and insolvent creditors; the poor he shuns, and disease he loathes; he is often seen at the gaming table, and is familiar at the five's court; he is dreaded at home, and feared abroad. In the estimation of himself and of the world, this man supports his dignity in a becoming manner, while the other degrades himself by his virtues. Wherever the one goes, society is contaminated; wherever the other goes, society is improved. My Lord is followed with the smothered execrations of the poor, Mr. Guernsey with their blessing. My Lord is engrossed with his own pleasures, Mr. Guernsey with the interests of mankind. My Lord is beset with clamorous creditors on every hand, Mr. Guernsey is punctual and just. My Lord is a prey in secret to an accusing conscience; Mr. Guernsey's mind is peaceful and content. My Lord is a prey to disease; Mr. Guernsey is in the enjoyment of robust health. Which is the most enviable condition, whose conduct is the most worthy of imitation, and whose character is the most dignified and estimable?

With your permission, I will pursue this subject in a future number.

PHILANTHROPOS.

MR. P. B. TEMPLETON'S SYSTEM OF ARITHMETIC.

TO THE EDITOR OF THE MORAL REFORMER.

Sir,—Knowing that you are a friend to whatever tends to intellectual culture and moral improvement, I doubt not you will favour me by the insertion of the following article connected with these objects. It was but lately that I had the pleasure of becoming acquainted with Mr. P. B. Templeton of your town, the author of a very ingenious, and, I think, most practicable system of arithmetic, which is now adopted in many of the first seminaries of Edinburgh, Glasgow, Paisley (his native town,) Greenock, Kilmarnock, and other influential places in Scotland; and amongst a number of the teachers who have adopted Mr. Templeton's plan, are many who are themselves authors of books on arithmetic and mathematics, of much merit. Mr. Templeton's system embraces, in a high degree, the characteristics of *simplicity, economy, and efficacy*, qualities at all times valuable, but *new more than ever* adapted to the state of society and the altered condition of our country.

Many of the first scholars of the nation have expressed their strongest approbation of Mr. Templeton's Arithmetical Rods and Key, and I have seen a great number of letters from the most distinguished men, addressed to the author, conveying their unqualified approval of his plan, amongst whom are the Very Rev. Principal Baird, of Edinburgh, Professors Wilson and Pillans, Edinburgh; Sir D. R. Sandford, Glasgow College; Dr. Birkbeck, of London, &c. &c.: and I have one name yet to mention, whose opinion stamps a *weight* and

imparts an *authority* which none will dispute. The Lord Chancellor Brougham thus speaks of Mr. Templeton's system: "*This is the plan I have been looking for all my life. It must be published.*"

Mr. Templeton, by means of rods, which are four-sided, on three sides of which he has stamped figures, has so simplified all the rules in arithmetic, from the most simple to the most compound, that the pupil has only to place under each other any number of rods necessary, and then the figures are summed up by the learner; and the immense practice which this new system affords to youth tends to the greatest perfection in this useful branch of education.

There is a key to the rods which shows the answers, so that the teacher can examine *fifty pupils*, or *twice that number*, at a time, and in a moment detect the least error in the solution. This is not a mere mechanical process, depending solely on the memory, but in the highest degree it informs the judgment, and admirably prepares the learner for active, practical life. By the old plans of arithmetic only one question can be presented at once to a class, so that an active pupil can do no more than a dull one: by means of Mr. Templeton's large figures for classes a great number of questions are presented at once, and these also in a great variety of rules—in fact, in any rule, from simple addition upwards through reduction, proportion, practice, and interest; so that a school, however numerous, may thus be constantly and profitably employed. All that the tutor has to do is to *explain* and *demonstrate* to the pupil at his commencement. The rods or figures present the question to be worked (above 7,000 in number) and the process is so natural, and the learner's mind is so agreeably engaged, as to render this branch of tuition both pleasing and instructive.

I am, Sir, yours truly,

Glasgow, 10th October, 1832.

E. M.

PRESTON TEMPERANCE SOCIETY.

TO THE YOUNG MEN AND WOMEN OF PRESTON.

My Friends!

Will you lend me your attention for a few minutes, in the perusal of this address, on a subject of vital interest to you and the British nation generally? You have often heard of Temperance Societies: it is likely that many of you have attended at some of their meetings. Since my arrival, on business, in this town, I have spent several delightful evening hours at the weekly meetings, at the "Temperance Hall," Stonygate, and other places, in which the members of the Society meet to promote the cause, and which are generally crowded with very attentive persons.

There is, perhaps, no town in the empire (not even excepting Glasgow and Manchester) which shows more zeal in the temperance cause than Preston; and I am glad to see so many young people of both sexes attend. It is of great moment that youth should have correct ideas of the *dreadful nature* and *sinful character* of intemperance, that they should guard themselves, in the morning of life, against those fatal snares, which, on the right hand and on the left, are laid against their sobriety and virtue.

My young friends, let me induce you to enlist under the banner of temperance. If you wish to have a sound constitution, seek it by temperance. If you wish to have a cultivated mind, seek it by temperance. If you wish to have the esteem of wise men, the favour of heaven, and to have peace in your own breast, seek it by temperance. "Be temperate in all things." This is the command of God; and the example of the Saviour of the world recommends this virtue to you, in all its attractive charms, in all its everlasting worth. Look around you. See the *grey-headed drunkards*! Listen to their loud blasphemy, and take warning, by their wretched lives and horrible deaths, to flee from those awfully destructive paths of intemperance in which they were ruined. Begin right, continue right, and your sun shall be bright, even in the dark wintry day.

The temptations with which you are surrounded are great and manifold. Study how you may escape these. Keep from the appearance of evil. Now is the seed-time for you: your character, for time and eternity, is taking *its hue*. You wish to be happy. Remember that true piety is the only path-way to it. The all-prevailing vice of our country is intemperance, and in large manufacturing towns this vice shows most its impudent front; and youth should ever be alive to the voice of friendship, and the lessons of instruction, pointing out to them the road to virtue in this world, and glory in that which is to come. May you make a wise choice!

That you may have some idea of the great extent of dissipation in our country, I will inform you of the enormous quantity of spirits, wine, ale, porter, &c. which are annually consumed, namely, fifty millions of pounds' worth. It has been calculated that this sum would purchase a quantity which would make a river of *three feet deep, sixty yards wide, and eighty-four and a half miles long*! Think, my young friends, of the dreadful wrecks that are daily seen on this river of liquid fire! It poisons all the vallies through which it runs. To venture near its pestilential banks is the road to ruin. "Touch not, taste not, handle not" of this horrid river. It is more poisonous than all the *rank weeds of the world*. Young men, you little think, when you commence with what you call the "moderate glass," how near you are to the fatal brink of this *destructive river*! Will you not, henceforth, unite with those zealous and virtuous persons, in Preston, who are now "fighting a good fight" against the *monster-foe* of our land? Here is a field of usefulness for you. Here you may spend a few delightful evening hours, in doing good and receiving good, in cultivating your minds and expanding every moral and pious affection, till you know the fulness of Christianity. Is not this your duty and your interest? How much better to be thus employed than to be throwing away your precious hours, destroying your health, wasting your property, ruining your minds, and sinning against God, by sitting in the "chair of the scorner," in public houses and dram shops? Can you for one moment hesitate which is the best way? You cannot. Then you are self-condemned, if you do not enter heartily and perseveringly into that course of life which is now set before you. Never be turned aside by the laughter of fools or the taunts of the wicked; but knowing the right way, and seeing the good, seek strength from God to walk in it, and you will find a peace and pleasure which the dissipated and the vicious sons and daughters of folly never can know.

I am your sincere friend,

EDWARD MORRIS,

Preston, 29th October, 1832.

Of Glasgow.

MORE EXACTIONS.

(FROM THE DURHAM CHRONICLE.)

Sir,—The following specimen of the rapacity of the English Church having come to my knowledge, I beg the insertion of it in your valuable and extensively circulated journal, from which, I perceive, you are a fearless opponent and exposé of corruption and oppression, whatever name or form these may assume.

The Rev. Thomas Stratten, Independent minister of this town, and author of the well-known works on the Priesthood and Tithes (published in 1830) having objected to pay church rates in the parish of Bishopwearmouth, in which he resides, not only on the ground of their being repugnant to all sense of justice, but also that, by paying them, he would be contributing to the support of a state religion, which he conceives to be directly opposed to the precepts and example of Christ and his apostles, he was summoned before the magistrates, to show cause why he refused payment. He appeared before them, and was asked if he had any *legal* ground for resisting the demand. He replied that he had not, and handed to the magistrates a written document, in which his reasons for refusing to pay were set forth, and then left the bench. A warrant was next granted, on the application of Mr. William Hill, the churchwarden, who has held that office, by the appointment of the Rector, for eight or ten years; and a constable, named Smith, was employed to distrain for the amount of the claim, 10s. 10d., two years' rate being then due, with the costs of the warrant, &c. Smith, and another constable of the name of Atkinson, entered the house of Mr. Stratten, and took from thence a bronzed tea urn, presented by a relative to Mrs. Stratten, value 60s., seven chairs, value 28s., and a copper pan, value 7s. 6d., in all about 95s. 6d. Next followed the disposal of the booty. It will scarcely be believed, but I am informed, on good authority, that the chairs were sold, *by private contract*, to the constable, Atkinson, for the paltry sum of 5s. The other goods were taken to a sale, about a mile from the town, and there put up by auction. The tea urn was knocked down to *Smith, the constable, for Hill, the churchwarden*, there being no other bidders, for 22s. The copper pan went to the auctioneer, for 3s. 6d. In all, the sum of 30s. 6d. was raised, showing a loss of above £3 in the sale of these few articles.

	s.	d.		£.	s.	d.	
The charge for distraining was	5	6	The urn sold for.....	1	2	0	
Auctioneer's charge.....	2	0	The copper pan.....	0	3	6	
Duty	1	1	The chairs.....	0	5	0	
Demand	10	10					
Law charges	9	0					
Balance	2	1					
	£1	10	6		£1	10	6

The balance was handed to Mr. Stratten, by the ministers of the law, with this valuable information, that they *could* have charged more than they had done, but had *forborne* to exercise their full authority. Thus we see nearly nine times the amount of the original demand pilfered to satisfy these satellites of clerical rapacity, and sold for a mere trifle to those very individuals. Further comment is unnecessary, for every one must be convinced

that this blot on our statute book cannot much longer be tolerated. I hope every Dissenter will follow the example of the Society of Friends, and of this truly pious and exemplary minister, in refusing to pay for that which is diametrically opposed to the principles they profess.

I am, Sir,

Sunderland, Oct. 24th, 1832.

A CHURCH REFORMER.

DISSENTERS AND THE TITHES.

The Dissenters are at length bestirring themselves in a manner worthy the important station they hold in English society. They have long felt the burthen of supporting an establishment, the benefits of which they do not partake, and now appear determined to cast off the incubus. The following address to the Dissenters of Great Britain was originally published in Buckinghamshire, and is now going the round of all the newspapers in the country. The feeling it displays is common to the entire body, and there is little doubt but it will shortly be acted upon:—

To the Dissenters of Great Britain.

Fellow-countrymen, and Dissenters from the Established Church,—Let us awake to a sense of the duty which devolves upon us as men and Christians; let us wipe away that reproach which rests upon us in a compromising support of the established hierarchy; let us vindicate the cause of true religion and justice which are injured and violated by its existence.

We believe the church establishment to be founded in error, to be unjustly supported, and inefficient for the great purpose for which it exists. Let us act as men labouring under such impressions. Let us conduct ourselves as the correctors of error, as the opposers of injustice and the determined foes of every inefficient monopoly, whether temporal or spiritual.

Our separation from the Established Church is a standing memorial of our dissent, an ever-abiding witness of our oppression: but we neutralize our dissent by a quiet and compromising payment of all ecclesiastical demands. We cast an imputation upon our sincerity by continuing to support that practically which we are ever theoretically condemning.

If we have a creed different to the shibboleth of a party, let us show that we believe it. If we have principles based upon truth, justice, and reason, let us act upon them. Truth will prevail! Justice will be heard!! Reason will conquer!!!

We call you, not to violate any law, not to embarrass the operations of our ministry (our strength is in the prompt obedience of the law), but we do call upon you to obey it in such a manner as shall show your sense of its injustice, and your determination to expose its oppression, while, so long as it continues, you are willing, in one sense, to comply with its demand.

The example of the Quakers is that which we call upon you to imitate. They have been for the last fifty years, at least, bearing a silent but increasing testimony to the injustice and claims of the clergy. If the whole body of Dissenters had imitated their example from the first, we do not hesitate to say, that long ere this the question would have been settled for ever.

It is not too late! Our numbers are great, our influence, from the senate to the meanest hovel in the land, vast and increasing; we have only to be united and firm to be happy

and free. If the priests will have our money, let them have it as our blood. If they will have our support, let them have it at the expence of every law of hospitality and good citizenship, by the seizure of our property, and its public sale: let them seize, but who will buy?

Let one day throughout the land bear testimony to our decision,—a day in which history shall record that an oppressed majority of the nation opened their doors to spiritual tyrants, and permitted (with a quiet, sullen submission) their property to be seized, their rights of freemen to be trampled upon, for the purpose of vindicating the cause of religion, obtaining liberty of conscience, and ascertaining their strength, previous to a conflict which should end in a complete and splendid victory of truth over error, of freedom over despotism, of religion over hypocrisy and iniquity.

Some of you hesitate at such a proposal. Peace, peace, is your cry. Peace, too, is our motto; but not the peace of vassalage, but of remonstrance. We have too long submitted to such a peace as the former; our submission has been construed into cowardice, the truth of our principles doubted, and our sincerity impeached; so that if we have asked for freedom, these charges have been tauntingly made by the very men we support; and now that we have obtained that freedom, because they neither could nor durst withhold it, in the bitterness of their dying agonies they charge us with ingratitude. Do not hesitate, brethren: it must be attempted,—it must be done! Do not shrink, we only ask you to carry out our principles. Do not be ashamed; we only ask you for consistency. The first step is the difficulty; that once taken, our work is done, our liberty effected, and one of the foulest blots wiped from the character of our country. Let this fact cheer you on to the work. Remember that while there was a day in which it required the blood of a Hampden to be shed as the price of civil liberty, and the lives of holy men to be sacrificed as the redemption price of religious freedom, that we live in a day when reason, not arms, are appealed to—when truth, not brute force, is the weapon of conquest. Remember, while the green and luxuriant shores of Erin are deluged with the blood of some of her best sons, we may, if we are circumspect and firm, throw off the despotism of the church—without the shedding of one drop of blood, the sacrifice of one life, or even the remotest approach to a murder, except from the disappointed eagles of the church.

The day of freedom has dawned upon us. We see that day for which our fathers longed. They contended against hope. We struggle with bright anticipations, with sure and certain hope of success. They commenced the struggle: we are called upon to finish it. We call upon you, by the blood of those holy men which yet cries from the ground for retribution, by the honour of blighted religion, by the insults to which you are subject by a bloated and despotic priesthood, and the love you bear to your country, be consistent as Dissenters; be firm in your remonstrance; be united, be determined, and British in your operations, and once more the favour of the Most High shall rest upon us, and prosperity and happiness smile upon every part of the once happy, but now distressed and burdened England!

FIDES.

